

# Christian Reflector.

Fear God and give glory

to Him.

All Scripture is profitable. God hath made of one

blood all nations of men.

VOL. 4.—No. 17.—Whole No. 148.

WEDNESDAY, APRIL 28, 1841.

CYRUS P. GROSVENOR, Editor.

## THE CHRISTIAN REFLECTOR

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Dea. WILLIAM CHURCH, No. 298, Hudson street, is appointed Agent for the Christian Reflector, for the City of New York.

### Slavery.

#### FULLER'S REJOINDER.

From the Recorder and Watchman.

Baltimore, March 2d, 1841.

My Dear Brother—I have just returned from Savannah, and read the long letter of Mr. Galusha and your brief remarks upon it. You are quite correct in supposing that I would hardly deem any reply necessary. Indeed what answer could I give without seeming to depart from that meekness and gentleness which become a Christian?

The communication of my Rev. correspondent covers ten long columns, about one of which would contain his scripture argument, while the remaining nine furnish a good specimen of that sort of declamation by which the abolitionists at the North accomplish their work of agitation, but which, in my humble judgment, is most unsuited to the grave question now exciting our denunciation, and threatening its union, in fact the union of the States, and the existence of our country. Such ebullitions of passion, how can a Christian answer, except by silence—silence, not of anger, but of grief, and caused by a conviction that further remonstrance would be worse than useless? What can I say to one who turns his eyes resolutely from the institutions existing at the South, and permitted by the bible; and inveighs against a system which is the pure creation of his gloomy mind, the spectre which haunts his disordered imagination?

"Slavery" (says Prof. Dew.) "in its pure unmitigated form, whereby an unlimited power is given to the master over the life and fortune of the slave, scarcely exists anywhere; and if it did, it would be a state of war between the captive and captor."

Yet this is evidently the hideous phantom at which my brother Galusha has gazed until, look where he will, he can see nothing else. And hence those assertions which will cause readers acquainted with facts to pronounce his letter a libel; and which would certainly, if repeated to our servants, awaken no little wonder in their bosoms.

We know that our slaves are protected by humane laws from cruelty, and that the master of one of them is a capital crime. Yet this letter assures us that they are mere chattels, and that the master has an irresponsible power to do any thing to his slave which he has a right to do with his horse!" We know that our slaves not only receive gifts, but possess property—and that by a title held as sacred as any other;—indeed they supply our village markets with corn, bacon and poultry, and hundreds of merchants accumulate fortunes by trading with them: yet this letter declares that a slave "can possess nothing, nor acquire anything but what must belong to the master!" In a word, we see our servants enjoying the same privileges as were granted (See John's Arch. p. 182.) to those among the Hebrews. We behold in them a body of peasant Hebrews. We behold in them a body of peasant Hebrews. We behold in them a body of peasant Hebrews.

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bondsmen. Moreover the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you which they begat in your land, and they shall be your possession—and ye shall take them as an inheritance for your children after you to inherit them for a possession; they shall be your bondmen forever. (Lev. 25th, v. 38—46.) How can I answer a writer, who, with these verses before him, denies that God allowed slavery; and who is so inattentive, as to confound the condition of slaves brought from abroad with that of slaves of Hebrew extraction, and declare that 'he' (i. e. every slave) went "free at the year of jubilee?" Is Mr. Galusha really ignorant on this subject?

Again, the author of this letter denies that the word "Doulos" signifies "slave" when used in the New Testament. What shall I say to this? Is there a man acquainted with the Greek language who knows not that this is the only literal import of the term, and that it is the precise word opposed in meaning to "Eleutheros," viz. "free?" The question is not whether Doulos is ever used in the figurative sense, (who doubts it?) but what is its proper and regular signification when employed to define and designate a certain class in a community? And on this point, instead of imitating the boldness with which my brother advances assertions, I only request my readers to turn to any learned commentary and judge for themselves. Let me quote a few passages from Mr. Knight. "Though the word Doulos properly signifies a slave, our English translators, in all the places where the duties of slaves are inculcated, have justly translated it servant—because anciently the Greeks and Romans had scarce any servants but slaves, and because the duties of the hired servant, during the time of his service, are the same with those of the slave. So that what the apostles said to the slave, was in effect said to the hired servant." (On Coloss. 3rd.) "Let whatever Christian slaves are under the yoke of unbelievers pay their owners masters all respect and obedience, that the character of God whom we worship may not be calumniated, and the doctrine of the gospel may not be evil spoken of as tending to destroy the political rights of mankind. As those christian slaves who have believing masters, let them not despise them fancying that they are their equals because they are their brethren in Christ; for, though all christians are equal as to religious privileges, slaves are inferior to their masters in station. Wherefore let them serve their masters more diligently, because they who enjoy the benefit of their service are believers and beloved of God. These things teach and exhort the brethren to practise them. If any one teach differently, by affirming that under the gospel slaves are not bound to serve their masters, but ought to be made free, and does not consent to the wholesome commandments which are our Lord Jesus Christ's, and to the doctrine of the gospel which in all points is comports to true morality, he is puffed up with pride, and knoweth nothing either of the Jewish or of the Christian revelation, although he pretends to have great knowledge of both." (See on 1 Tim. 6.) Upon whose intellect prejudice has put a veil, every impartial judge will decide in a moment, by reading Mr. Galusha's singular criticism on the case of Philemon; and then turning to Mr. Knight. "Ouesimus" (says this accomplished expounder) "a slave, on some disgust, having run away from his master Philemon, came to Rome, and falling into want, as is supposed, he applied to the Apostle, and after his conversion, O. Ouesimus abode with the Apostle, and served him with the greatest assiduity and affection. But being sensible of his fault in running away from his master, he wished to repair that injury by returning to him. At the same time, being afraid that on his return his master would inflict on him the punishment which, by the law or custom of Phrygia was due to a fugitive slave, and which, as Grotius says, he could inflict without applying to any magistrate, he besought the Apostle to write to Philemon requesting him to forgive and receive him again unto his family, &c." To account for the solicitude which the apostle showed in this affair we must not, with some, suppose that Philemon was keen and obstinate in his resentments. But rather that, having a number of slaves on whom the pardon of Onesimus too easily might have a bad effect, he might judge some punishment necessary for a warning to the rest, &c. "Many are of opinion that Ouesimus robbed his master before he ran off. But of this there is no evidence—unless we think the expression v. 18.—'If he hath injured thee in any thing' contains an insinuation of that sort. But the Apostle might mean injured thee by the loss of his service, &c. 'The Apostle would by no means detain Onesimus without Philemon's leave, because it belonged to him to dispose of his own slave in the way he thought proper. Such was the Apostle's regard to justice and to the rights of mankind.'"

As to the affirmation of my correspondent, that the duties enjoined upon masters are "inconsistent with the existence of property relations," nothing can be more unfounded. His argument here, like all his vehement exclamations, can only be accounted for by recollecting that he has before his vision—not the South, in which both the master's power of commanding and the slave's obligation to obedience are limited by the law of Christ. (McKnight)—but the fictitious slavery to which I before alluded. The truth is, that the Apostle's exhortation to masters is founded upon the very fact which he denies, viz., the entire subjugation of the slave; and on this point let the profound expositor before cited speak. I give his translation of Colos. 4. 1. "Masters afford to your bond servants, what food, clothing, and medicine is just, and bestow adequate rewards on those who distinguish themselves by their fidelity, knowing that, although your bond servants cannot use you before earthly judges, ye also have a master in the heavens who will call you to account for your behavior towards them."

My correspondent's paraphrase of the words "ye know that they which are accustomed to rule," &c., and "neither be ye called masters," &c., shows too mournfully where the spirit of abolition is leading even men of such minds as his. We have lately read accounts of societies, which not only maintain that falsehood "all men are created free and equal," but deny

the authority of the parent over the child. However lamentable, will it be surprising if we soon see our Genesee brother president of one of these associations, and be favored with his homily upon another precept of the Savior, viz. "Call no man your Father upon the earth?"

My Dear Brother, when I sat down I did not design writing as many words, as I have lines, respecting a letter which, notwithstanding its expressions of personal kindness, I pursued with unmingled sorrow. I simply meant to return you my thanks for the decided course you have pursued as to this question; and to ask you whether at the approaching meeting in Baltimore, something may not be devised by the moderate in our denomination, to calm the excitement now existing, and perpetuate peace and harmony? The convention certainly can do nothing. Its object is definite and exclusive; nor can it permit any man to be catechised as to his sentiments on this subject. The following thoughts, however, have occurred to me, and, I with great humility, submit them to the superior wisdom and experience of my brethren.

1. I, with deference, conceive that the Convention may and should pass resolutions, disclaiming all connexion with any of the topics which now agitate the foundations of society, and assuring all the delegates from North, South, East, and West, not only of a sincere welcome, but of cordial fellowship and undiminished affection.

2. In my humble judgment, it is plain that, as to the Abolitionists, we must despair of ever seeing their systematic efforts checked, either by the unequivocal language of the Bible, or the sanctions of the constitution, or the horrors in which they certainly see that their success (were it possible) would involve the country. In them we behold, with deep grief, the very spirit which formerly precipitated onwards the notorious. "Amis des Noirs" "Friends of the Negroes" in France, until the contented laborers of St. Domingo were converted into infuriated tigers, and the agitators themselves recaptured from the terrific tragedy which they had prepared.

3. All must see that, at present, apathy or inaction in us would be utter madness. And I submit that, while we meet at Baltimore, on the Monday preceding the Convention, to devise the things that make for peace; we should, at the same time, and as one of the most effectual modes of securing peace permanently, adopt some measure for disabusing the North of the errors into which they have been seduced by false and inflammatory statements. There is an admirable work called "Slavery at the South," published in Philadelphia, the circulation of which would be an antidote to the poison now industriously disseminated at the North. How is it that this book is scarcely known, while the press and the mail go on under abolition productions?

4. Can we not at Baltimore form a Home Mission Society for our slaves? And is it not time for ministers to be more faithful in urging upon masters their duties to their servants, and in making any breach of those duties a subject of prompt church discipline?

5. Lastly I throw out one more thought, and, as I feel much hesitation, permit me to propound it as an interrogatory. What is the ultimate design of Providence as to our slaves? What should be the course of all thinking men as to them? Is it wise, this determination of the South to sleep on, and refuse to look the subject in the face? Although Christianity permits and regulates slavery where it finds that system existing, yet is there a Christian master who does not regret its existence, and tremble at its responsibilities? The Bible clearly tolerates the relation; yet inasmuch as it declares "if the slave can be made free (by any lawful method, McKnight,) he should use it rather"—and as the universal feeling at the North renders more than problematical a continuance of this confederacy if slavery continue, above all, as great abuses will be inevitable while the institution lasts—ought not patriots and christians throughout the land to mingle their counsels and their prayers, and seriously ask, "What can be done?"

I know there are violent men at the North, who talk of a scheme so frantic, so fatal to master and slave, as immediate and universal emancipation. And who, although they recognize the right of property in a slave, yet, in the constitution, and the South and West have vested all their wealth in it, and thousands of our negroes were sent from the North and purchased from the forefathers of these individuals, yet resist the thought of any compensation, and invoke British interference to perpetuate an injustice here, which, in England, was scouted by every honest man as to the West Indies.

And I am aware, too, that there are at the South those who regard slavery as a blessing, and would be exasperated at any plan for its extinction. But I hope that these ultraists, on each side, are few; and that a vast majority throughout the whole country may yet unite in concerting and achieving some project, by which, at as moderate a price as possible, our slaves may be slowly freed and colonized—leaving only a sufficient number to cultivate the soil as hired laborers. Do you think such an anticipation visionary? If so, then visionary are all our expectations of co-operating much longer as a denomination; visionary—the wildest chimera—the most transparent illusion, is every cherished hope that the integrity of these U. States can be preserved many more years. In vain do we talk of a union cemented by precious blood, and consecrated by hallowed recollections, and exclaim "Esto Perpetua!" Its days are almost numbered. And while we are wrapping about us the flatteries of a foolish security, and lying down to pleasant dreams, the fatal period rushes on which must rouse us effectually, although too late; and which shall cause us, plunged amid the horrors of civil war—only to wonder how, with such clear and repeated warnings ringing in our ears, we could have continued so blind, and listless, and infatuated.

But I stop. "The Lord reigns"—be this our consolation! And fervent and importunate be our prayers for that "wisdom from on high" which only can counsel us unerringly, and guide us in safety.

Your affectionate brother,  
R. FULLER.

P. S. Did I keep a diary, the subjoined facts would be produced, probably, in some of our subsequent numbers. For the present, we assume the fact as admitted. Smedley, in his "History of the Reformed in France," speaks of these as the "foremen of the Reformation who, from time immemorial, had preserved the faith and usages of primitive Christianity, in the depth of their tranquil valleys in Piedmont."

The limits of our periodical will not permit us to adduce all the testimony that might be presented. We must be content to introduce only a sufficient number to establish, to the satisfaction of the candid inquirer, the points upon which we severally touch. Those who will reject the testimony of two or three credible witnesses, will, in all probability, reject the testimony of

would constitute the entry for to-day. March 2d. Wrote to Recorder and Watchman, as to Mr. Galusha's letter. While writing I was interrupted three times—1st, by a large piece of iced cake, folded in white paper, from two slaves whom I married the other night; 2d, by a slave of my own wishing to sell me a box of his, price \$25; 3d by a letter from Mr. —, of Connecticut containing the following passage, "The great mass of the people here know nothing of slavery at the South only as they learn it from the papers and lectures of abolitionists. And you know what exaggerations every where abound in such papers and lectures respecting the treatment of the slaves at the South. The honest hearted yeomanry at the North, hearing such grave and unequal statements, are often made respecting the negroes at the South—are at once persuaded to enrol their respective names under the banner of abolitionism. And it is by such representations that thousands are numbered with the enthusiastic among us on the subject in question."

I will instance a case. Some years since one of their lecturers stated, before a numerous congregation, that there was a Baptist Association in one of the Southern States, which made their servants work with all their might during the six week days, and made them all go and fish on the Sabbath to procure their food for the week ensuing. Must not this be the same lecturer who has sent a letter to England, stating that \$12000, is offered by southern christians for his head, and that he cannot go to Baltimore in April, without endangering the sea head? ("Oh tempora! Oh mores! Oh Sacerdotes!") Yours, R. F.

Mosheim's testimony, relative to the antiquity of the Baptists has been so often cited by Baptist writers, that it seems almost unnecessary to report it here. We however add it, not so much with the view of giving publicity to it, as with the view of corroborating it by the testimony of others; and "in the mouth of two or three witnesses every word may be established."

"The true origin of that sect," says our author, "which acquired the name of Anabaptists by their administering anew the rite of baptism to those who came over to their communion, and derived that of the Mennonites from the famous man to whom they owe the greatest part of their present celebrity, is hidden in the depths of antiquity, and is, of consequence, extremely difficult to be ascertained." On this testimony, we take the liberty of making a remark or two.

The author admits of the Baptists what has not been, and what cannot be admitted of any of the other denominations—the age—that their origin "is hidden in the depths of antiquity."—He has difficulty in ascertaining their true origin, and has proceeded only from an intellectual blindness produced either by education or by prejudice, or by the joint influence of both. He sought for it where it was not to be found, among the institutions of men. All that it was reasonable to expect him to discover, in a search thus directed, was, that Baptist principles prevailed from the earliest period of the Christian church. This discovery he announces that he had made. Had he sought among the institutions of the Savior, he would soon have found that which to regulate slavery where it finds that system existing, yet is there a Christian master who does not regret its existence, and tremble at its responsibilities? The Bible clearly tolerates the relation; yet inasmuch as it declares "if the slave can be made free (by any lawful method, McKnight,) he should use it rather"—and as the universal feeling at the North renders more than problematical a continuance of this confederacy if slavery continue, above all, as great abuses will be inevitable while the institution lasts—ought not patriots and christians throughout the land to mingle their counsels and their prayers, and seriously ask, "What can be done?"

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ly made him feel unhappy. Yet the amount of his uneasiness did not suffice to bring him to the footstool of God, or even to his court. While he was in this state of mind, a Tract visitor called upon him, and so richly was the interview blessed, that the infidel saw his folly, his sin, and his rebellion, and was enabled to resolve to attend to the ministry of the gospel, and cast himself as a ruined sinner upon the mercy of God. He went to the sanctuary, but it was no longer as a scorner or a careless hearer, but with the determination that if good could be obtained, he would obtain it. His anxiety increased; he returned home and read the Bible and prayed, and his convictions became still more deep and powerful; he saw that he was condemned already, and felt that if left to suffer, he indeed deserved it. In this state of mental agony he again went to the house of God, and while there supplicating mercy for Christ's sake, the Lord poured the oil of joy and gladness into his wounded spirit, and he became a new man. He felt that his sins, which were many, were all forgiven, and when he had returned home he immediately reared an altar, upon which to offer the daily sacrifice. Soon after this he became united with an evangelical church.

The Tract visitor whose intercourse with this man was so much blessed, was no other than the man already mentioned, whose infidelity the Lord slew by the hand of a woman.

From the Banner and Pioneer.  
Illinois State Education Society.

A Society under this name was organized at Springfield the last winter, by an Education Convention. Its object and field of operation is the promotion of common schools and general Education in this State. We have not yet seen the constitution. Its board of officers are as follows:

Hon. Cyrus Edwards, Madison county, President.  
Col. Thomas Mather, Springfield. Hon. William Thomas, Jacksonville. Hon. S. H. Treat, Springfield. Dr. William Egan, Chicago. Onslow Peters, Esq. Peoria—Vice Presidents.  
A. T. Bledsoe, Esq. Springfield, corresponding Secretary.  
Charles R. Wells, Esq. Springfield, Recording Secretary.  
P. C. Canedy, Esq. Springfield, Treasurer.

Directors.  
Rev. John A. Merrill, President, McKendree College, Lebanon. J. W. Jenks, Esq., Stephen Rock Island county. Rev. Peter Akers, D. D., Palaski, Hancock county. Prof. Z. B. Newman, Shurtleff College, Upper Alton. Hon. William Brown, Jacksonville.

The Directors according to a resolution of the society, have issued a prospectus for "The Illinois Common School Advocate," to be published under the patronage and direction of the society. Its name indicates with sufficient clearness the design of this periodical. It will commence in April, and be published monthly, on a double medium sheet, containing sixteen large quarto pages, at one dollar per annum, always in advance. Such a paper is needed greatly in Illinois, and as we have no doubt of its character, we hope it will find its way into every family in Illinois.

After all, common school education is the great moral lever of the age and country. It is very true that people may be converted and saved without education, provided they cannot get it, but God has expressly required that people should be instructed. All the injunctions of the Scriptures to "search," "read," "meditate," and the very gift of the Bible itself by divine inspiration enforces the importance and necessity of a common school education. We claim some privilege for our views as the result of experience, and old-fashioned baptist profess to love experiences. Well, our experience for twenty-five years in the frontier States and territories proves this. That without education, however correct and religious a profession may be, he or she is really of no use in the church. We have known members of churches, aye, and preachers too, who could not read when they professed religion, and yet by self-denial, effort and perseverance have learned to read and who subsequently read the scriptures and other good books, with great profit, but we again say it deliberately, observing, and frankly, that of the many who could not read, and who could not learn to read and study the Bible, we have never known a single case where the individual was anything more than a blank in the church. Such persons never grow in grace because they cannot grow in knowledge, [2 Pet. iii. 18.] A common school education, then has a direct and most important bearing upon the interests of religion, in every church.

But there is another bearing of the subject, unlearned persons never do anything to send the gospel to the destitute and perishing millions of the earth. Their religion is necessarily of a very low grade. They are moved by passion and impulse, not by judgment and a sound mind. As they have no knowledge of geography, of history, or of any thing else, beyond their own little sphere, they take no interest in the benevolent movements of the age. All the heavenly aspirations and sublime feelings of intelligent christians connected with the missionary or any other evangelical enterprise are easily beyond their conceptions. Ignorant professors, and preachers think it is enough if there is as much done and said to promote the Savior's kingdom, as in "early times" when they professed religion. We are "telling experience" now, for we have met this class in the frontier settlements of Illinois, Missouri, Iowa, Indiana and Kentucky. They are always troubled if any thing is done to advance the condition of society beyond their accustomed boundary of conception. Even many who can read a little, are equally narrow in their conceptions and views with those who never had any education. It is furthermore obvious to every observer, that churches are active, zealous and prosperous, all other things being equal, to the amount of intelligence and education possessed by the pastor and members.

Education of no grade can be a substitute for religion, but it is designed of God to be a most important handmaid. In a religious aspect, then, we regard every effort to advance common school education, and enlarge the boundaries of human knowledge, as deserting the cordial cooperation of every christian.

J. M. P.

It was not meant, because Christ has died, that men should roll the burden of their sins on him, and be at ease; but that more than ever they should struggle with it themselves. It was designed that the cross should lay a stronger bond upon the conscience, even than the law. When I look upon the cross, I cannot indulge in sentimental theologic strains of rapture, over relief and escapes; over the broken bonds of legal obligation; over a purchased and claimed pardon—as if now all were easy—as if a commutation were made with justice—the debt paid—the debt or free—and there were nothing to do, but to rejoice and triumph. No; I should feel it to be base and ungenerous in me, thus to contemplate sufferings and agonies endured for my salvation. The cross is a most majestic and touching revelation of solemn and bounden duty. It makes the bond stronger, not weaker. It reveals a harder not an easier way to be saved. That is to say, it sets up a stricter, not a looser law for the conscience. Every particle of evil in the heart is now a more lamentable and gloomy burden, than it ever was before. The cross sets a daisy stamp on the unworthy sin, than the table of the commandments, and it demands of us, in accents louder than Sinai's thunder, sympathetic obedience to be free from sin.

The cross is the grand ministration to human virtue. It is a language to all lonely and neglected, or slighted and persecuted virtue. Often do we stand in situations where that cross is our dearest example and friend. It is perhaps, beneath the humble roof, where the great world passes us by, and neither sees nor knows us; where no one blazes our patience, our humility, cheerfulness and disinterestedness, to the multitude that is ever dazzled with outward splendor. There must we learn of him, who for us was a neglected wanderer, and had not even where to lay his head. There must we learn of him, who was meek and lowly in heart, and find rest unto our souls. There must we learn of him, who bowed that meek and lowly head upon the cross—dishonored before a passing multitude, honored before all ages. Or we stand, perhaps, beneath the perilous eye of observation—of an observation not friendly, but hostile and scornful. We stand up for our integrity, we stand for some despised and persecuted principle in religion, or morals, or science. And it is hard to bear opprobrium and injury for this—hard, for the noble testimony of our conscience, to bear the worst infliction of human displeasure. The dissenting physician, the dissenting philanthropist, the dissenting Christian, knows full well how hard it is. And there—keeping there our firm stand—must we look upon that cross whereon hung one that was despised and rejected of men—the scorned of earth, the favored and beloved of heaven. That stand for conscience, kept firmly, humbly, meekly, we must learn, is not mean and low; it is the very grandeur of life; it is the magnificence of the world. It is a world of misconception, of injury, of persecution; that cross is lifted up to stay our fainting courage, to fix our wavering fidelity, to inspire us with meekness, patience, forgiveness of enemies, and trust in God.

From the New York Evangelist.  
Another Infidel Has Fallen.

The City Tract Society has often been blessed of the Lord as the means of bringing infidels to the knowledge of the truth; and for this its system of visiting from house to house, and conversing with individuals, is admirably adapted. The gospel is thus carried home to those who would not seek it. To the man who has been accustomed to regard religion as an embodiment of deformities, it is presented as a constellation of beauties; his objections are heard and answered; and though he may sometimes discover the visitor to be less expert in argument than himself, he will feel also that the words spoken are mighty; and if, when reflecting afterwards, he do not find himself altogether scorned of his strength, he will, at least, be disturbed in mind, mistrust his principles, and often find it impossible to repress the wish, "Oh that I was a Christian!" Even the reading of a Tract is oftentimes followed by the like result; for God can make "the weak things of the world to confound the mighty."

About two years ago, a man who had been taught infidel principles from his earliest years, and all of whose family connections, to the number of thirty persons, were infidels, was humbled before God and led, as a sinner ready to perish, to trust in Christ for life and salvation. From that time he has given most satisfactory evidence of real conversion. He now delights to spend his leisure hours in distributing Tracts and seeking the eternal welfare of his fellow men; and the instrument of Divine grace employed in this great transformation was a humble Tract visitor who had read the Bible and felt the love of Jesus.

Other infidels have since been converted through the like instrumentality; and a case of recent date was mentioned in one of the Reports made at Rutgers Street Church, at the last public meeting of the Board of the City Tract Society. It was the case of a man who, unlike the one above mentioned, had been watched over in infancy by parents who taught him to regard the Bible as true, to attend public worship and to treat religion with respect; and this he did until about seven years ago, when he read the writings of Thomas Paine, Robert Dale Owen and other infidels. Their sophistry entangled his mind; he embraced their sentiments, and from that time became a professed Deist, attending lectures on infidelity at Tammany Hall and other places where they could be heard, and encouraging in boisterous shouts of applause to encourage the rash assailants of Christianity. A few times indeed he entered some house of the Lord, but it was only to collect materials for infidel revelry, and never for a better purpose.

Thus he continued till late in last year, when reading religious Tracts, in connection with some other circumstances, caused him to doubt the correctness of his principles, and occasional-

ly made him feel unhappy. Yet the amount of his uneasiness did not suffice to bring him to the footstool of God, or even to his court. While he was in this state of mind, a Tract visitor called upon him, and so richly was the interview blessed, that the infidel saw his folly, his sin, and his rebellion, and was enabled to resolve to attend to the ministry of the gospel, and cast himself as a ruined sinner upon the mercy of God. He went to the sanctuary, but it was no longer as a scorner or a careless hearer, but with the determination that if good could be obtained, he would obtain it. His anxiety increased; he returned home and read the Bible and prayed, and his convictions became still more deep and powerful; he saw that he was condemned already, and felt that if left to suffer, he indeed deserved it. In this state of mental agony he again went to the house of God, and while there supplicating mercy for Christ's sake, the Lord poured the oil of joy and gladness into his wounded spirit, and he became a new man. He felt that his sins, which were many, were all forgiven, and when he had returned home he immediately reared an altar, upon which to offer the daily sacrifice. Soon after this he became united with an evangelical church.

The Tract visitor whose intercourse with this man was so much blessed, was no other than the man already mentioned, whose infidelity the Lord slew by the hand of a woman.

From the Banner and Pioneer.  
Illinois State Education Society.

A Society under this name was organized at Springfield the last winter, by an Education Convention. Its object and field of operation is the promotion of common schools and general Education in this State. We have not yet seen the constitution. Its board of officers are as follows:

Hon. Cyrus Edwards, Madison county, President.  
Col. Thomas Mather, Springfield. Hon. William Thomas, Jacksonville. Hon. S. H. Treat, Springfield. Dr. William Egan, Chicago. Onslow Peters, Esq. Peoria—Vice Presidents.  
A. T. Bledsoe, Esq. Springfield, corresponding Secretary.  
Charles R. Wells, Esq. Springfield, Recording Secretary.  
P. C. Canedy, Esq. Springfield, Treasurer.

Directors.  
Rev. John A. Merrill, President, McKendree College, Lebanon. J. W. Jenks, Esq., Stephen Rock Island county. Rev. Peter Akers, D. D., Palaski, Hancock county. Prof. Z. B. Newman, Shurtleff College, Upper Alton. Hon. William Brown, Jacksonville.

The Directors according to a resolution of the society, have issued a prospectus for "The Illinois Common School Advocate," to be published under the patronage and direction of the society. Its name indicates with sufficient clearness the design of this periodical. It will commence in April, and be published monthly, on a double medium sheet, containing sixteen large quarto pages, at one dollar per annum, always in advance. Such a paper is needed greatly in Illinois, and as we have no doubt of its character, we hope it will find its way into every family in Illinois.

After all, common school education is the great moral lever of the age and country. It is very true that people may be converted and saved without education, provided they cannot get it, but God has expressly required that people should be instructed. All the injunctions of the Scriptures to "search," "read," "meditate," and the very gift of the Bible itself by divine inspiration enforces the importance and necessity of a common school education. We claim some privilege for our views as the result of experience, and old-fashioned baptist profess to love experiences. Well, our experience for twenty-five years in the frontier States and territories proves this. That without education, however correct and religious a profession may be, he or she is really of no use in the church. We have known members of churches, aye, and preachers too, who could not read when they professed religion, and yet by self-denial, effort and perseverance have learned to read and who subsequently read the scriptures and other good books, with great profit, but we again say it deliberately, observing, and frankly, that of the many who could not read, and who could not learn to read and study the Bible, we have never known a single case where the individual was anything more than a blank in the church. Such persons never grow in grace because they cannot grow in knowledge, [2 Pet. iii. 18.] A common school education, then has a direct and most important bearing upon the interests of religion, in every church.

But there is another bearing of the subject, unlearned persons never do anything to send the



2. If they admit the sinfulness of the practice, will they, or will they not, immediately abandon it? That these inquiries are in the highest sense proper, how can any Christian doubt, when he considers that, having had our attention called to the momentous subject and being convinced of the enormity of this sin, we need to know how those whom we can not but regard as having flagrantly violated the laws of righteousness and love, are disposed to act, in order to our determination of our duty towards them in this matter. There can be no doubt if the Baptist slave holders shall adhere to the practice, division must follow. To this extremity we regret to be compelled to come; but, rather than to be found guilty of countenancing such a sin, we must bow to the sovereign authority of Him who is King in Zion and withdraw from all participation in its continuance.

## R. FULLER'S REJOINER.

We had made our remarks on the desirableness of having all our subscribers supplied with *Southern* documents at *Southern* expense, before the request reached us on Monday, 19th inst. This request increases that desire. Will our Southern friends look to this matter immediately, or we shall be obliged to enlarge our sheet. If we only had the means, we would not ask the favor of them but would most cheerfully re-publish every important work on the divine right of slaveholding, which emanates from the Southern Baptist press. We have in our office, documents enough of this sort to make a considerable book, as the long argument of "Mr. Stringfellow," of Virginia, of which we took short notice some weeks ago, and to which an able friend has sent us an excellent reply, &c. &c. But without funds we cannot "get up" such a book, and the South are rich and ought to flood the North with light gratis. We have complied with the request of our New York friends and send out the full-length "Rejoinder" this week. Let the reader make his own comments upon it.

N. B. After our Convention at New York, we hope to have more funds, and may be able to issue an *Extra of Southern Light*, if our brethren will only put their hands deep in their pockets on behalf of the Reflector, and Correspondent.

## The Reformed Inebriates.

A new impulse is beginning to be given to the glorious Temperance reformation, by the appearance, among the public advocates of the cause, of several gentlemen who have formerly been victims of the monster which has for a long time suffered by law to go up and down in our country, seeking whom he might devour. Even yet, he is legally authorized to do this work of devastation, and will continue to be, so long as a license is granted to sell intoxicating liquors as a beverage.

These Reformed men merit peculiar honors. They have been crippled and subdued by the enemy, but they have the courage to make one desperate effort to rise from beneath his feet and to re-assert their rights of manhood. In the true spirit of Christianity, having experienced the blessings of reform, they desire the reformation of others, and are prompt in making the appropriate efforts. We accord to them double honor. The most interesting speaker to whom we listened at the great Temperance meeting in Exeter Hall, London, Daniel O'Connell not excepted, was Mr. WHITTAKER, a Reformed Drunkard from the very lowest grade of inebriates. A few weeks ago, we heard the celebrated sailor in New York, whose lectures have produced so mighty a reformation among his old associates in intemperance, in that city and in the city of Brooklyn. These are the men to urge on the good work.

Worcester is ripe for the harvest. This fact was evinced on the evening of last Lord's day, when the Methodist meeting house was crowded to overflowing, at the first of a series of Temperance discourses agreed upon by the several ministers in the town, to be given by them this spring. Mr. Scudder's discourse was heard with intense interest.

We call the attention of our Worcester readers to the Notice of the Addresses to be delivered on Thursday evening by the Reformed inebriates from Baltimore. These men have lectured with applause and the best success, in New York and Boston; and will be hailed with enthusiasm by the citizens of Worcester.

## Zion's (Colored) Church.

New York, March 13, 1841.  
Dear Brother,—"The work of the Lord appears to be gradually going on in the Zion Baptist Church of this city. Some of the congregation appear anxious relative to their eternal interest. Others have lately obtained hope, and are waiting for an opportunity to go forward in the self-denying and delightful ordinance of Baptism, as once delivered to the saints. Five were received by Baptism last Lord's day, and four others on the 7th of February last. The number added by baptism and letter, since I took the Pastoral Charge of the Church in November last, is fifteen. The Lord be praised that he continually remembers Zion, and does not despise the poor and needy who cry unto him. The meanness of his sheep are as the apple of his eye. He hears the groanings of the prisoner and the moanings of the slave, and is raising up some to speak effectually in their behalf, in the ears of both God and man.

Yours in gospel bonds,

DANIEL SCOTT.

We rejoice with our worthy brother Scott, and pray that his labors may be crowned with still greater success.—[Ed. Ref.]

Cabotville, April 21, 1841.

There is a pleasing work of Grace going on in the Baptist Church here under the Pastoral care of Br. Jonah G. Warren. He has already baptized seventeen, and as the work is going on we expect there will be a number more that will be glad to follow their crucified Redeemer on the 1st Sabbath of May. May God grant it for His Son's sake.

N. W. W.

## Extract of a Letter.

B. April 19, 1841.

Brother Grosvenor,  
Dear Sir,—I have not done so much for your paper in this place as I should be glad to have done. By lending it, however, I have endeavored to place the Reflector in such a position as to reflect the light of truth. In some cases the paper has been beneficial in removing the unfounded prejudices against its pious zeal to plead for the dominion of human rights, and for the cause of universal truth

and righteousness. And thus may it continue to spread, till the human family the world over "shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

W. G.

## For the Christian Reflector.

To the Sabbath Schools Connected with the Worcester Baptist Association.

At the last meeting of the Sabbath School Convention in Grafton, Br. Brethren Tracy, Swain and Jennings were appointed a Committee to visit the different schools belonging to the Convention early in the Spring. This resolution was evidently understood, since to comply with it would be impossible. The idea of the mover was, that the Committee, instead of making the visits personally, should assign them to others. Having accordingly attended to their duty, they would now submit the following arrangements.

Br. Fitts to visit N. Oxford, O. Tracy, Leominster, Lynde, Millbury, Haynes, Harvard, Swain, Grafton, Curtis, Southboro, Jennings, Worcester, Wheeler, 2d Grafton, L. Tracy, Westboro, Cheever, Northboro, Harvey, W. Boylston, Everett, Sterling, Converse, Leicester, Waters, Princeton, Harrington, 1st Sutton, Walker, Spencer, Pollard, Westminster, Underwood, Barre, Felton, Holden, Powers, Hopkinton, Goddard, Fitchburg, Howard, Bolton, Bummer, Bellingham, Carpenter, S. Gardner, Lovell, 2d Sutton, Dairymple, Templeton.

In making this arrangement, reference has been had chiefly to the least objection for time and travel.

As the season will soon allow the visitations to be made under the most favorable circumstances, it is thought inexpedient to defer them beyond next month, and that, if they could be made simultaneously it might be with increased interest.

For this purpose the committee would propose the 4th Sabbath in May—since this will allow time for visitors to arrange their plans to give early notice to their respective schools, and it being the Sabbath previous to the Anniversary in Boston, will perhaps generally be the most convenient. Should the plan be adopted, it is hoped that teachers and scholars will expect the visitors accordingly, cheerfully furnish them all desirable information, and be prepared to hear from them whatever suggestions they may have to offer, either in the school or in the regular services of the day before a larger assembly of parents and friends, so that having gone about Zion to tell her towers and mark well her bulwarks, they may make a fair report at the next Convention, on the first Tuesday in October.

In behalf of the Committee,

S. B. SWAIN.

April 20, 1841.  
We admire this plan of the Committee. It is perfectly simple and feasible; and the information which may be gathered, as well as the influence which may be exerted, will be, we doubt not, of great value. And why may not the same plan be adopted in every part of the country? If it should be, it would give a new and mighty impulse to the precious cause of Sabbath schools. If, too, neighboring pastors, every where, will voluntarily interchange labors for a Sabbath, with reference to the same kind of labor in the Sabbath schools, and each prepare a brief report to be presented to a Committee which may be appointed at the next meeting of their Association, a vast amount of good will result to all the schools and a mass of information will be collected in the several Associations, or Sabbath School Conventions, which may be easily transmitted to the State Union for public use. Shall it be done?—Ed. Ref.

## Sabbath School Questions.

The Place of Moses' Death.

1. Does the Bible contain any prohibition from God to the entrance of "Moses" into the land promised to Abraham and his posterity?

2. What are the boundaries of that "promised land?"

3. In what part of that land was and is "Mount Nebo" whose summit Moses died?

4. Which way did Moses look from Pisgah the highest point of that mountain, to behold the promised land?

5. Why is it ever said that "Moses never entered the promised land?"

6. Was it necessary to go over the river Jordan, in order to enter that land? or was not the "Euphrates" the North Eastern boundary?

That the inquirer may have a direct clue to the answers, we refer him to the following passages: Genesis xiii, 14—18; xviii, 18—21; Deuteronomy i, 2, 4, 5, 7, 8; ii, 31; iii, the whole chapter, but, particularly, the 25, 26, 27, 28.

As the opinion is common, and has often been expressed in the pulpit, that Moses was expressly forbidden to enter "the promised land," and as some rather dangerous inferences may be drawn from an erroneous view of this matter, we commend the foregoing questions to S. S. teachers, to parents and even to ministers for their own examination and for the benefit of those under their instruction. If we have read the scriptures correctly, Moses died far within the boundaries of the promised land, and had never been prohibited from entering it. We are aware that he was forbidden to go over the "Jordan," but that river was in the heart of the land described in the promise, and "Canaan" was but a small part of the territory promised to Abraham and afterwards possessed by his posterity.

When the questions shall have been thoroughly examined, we shall be gratified, if some one or more of our young readers will furnish us with the proper answers.—Ed. Ref.

Valley Falls Baptist Church.—In Y. F. is a good degree of attention to the cause of religion. The church seems to possess the spirit of a revival. A number during the winter past, and the present spring, have obtained a hope; and some are deeply anxious.

Yours affectionately,

W. G.

A Good Suggestion.—A Council has lately been held in South Stonington, Conn., on a difficulty arising from the erroneous and indiscreet preaching of a young man who had been laboring with the Baptist church in that place for some time past and acting as the pastor. In closing their report, which seems to have been drawn with care and as the result of a good spirit and candid examination into the facts, the Council make the following important suggestion.

We discover in the present difficulties of this church, evidence of the error of introducing into the ministry brethren without experience, who have not enjoyed sufficient opportunity of information upon the doctrines of the Bible, and that we advise the church to manifest a judicious care in this respect hereafter, in the choice of their minister.

Promises of God to the poor.—"When the poor and needy seek water and there is none, and they tongue faileth for thirst, I the Lord will hear them,

—I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water."—Isa. 41, chap.

## Erratum.

Strange things sometimes occur. One newspaper with which we exchange, recently said some kind of thing of a certain publication, when another was intended. The N. Y. Observer, dated April 24, gives notice that Hon. Rufus Choate will deliver an Eulogy on Pres. H. on the 20th inst. In our turn, we last week inserted a remark or two with reference to the ill conduct of certain students of a College during a funeral ceremony; and, on account of having our attention called to the fact of their misconduct, by some person who happened to be in our office while we were engaged with another subject, we turned our pen for a minute to that subject, and wrote a brief notice of such conduct in those students, under the impression that they belonged to one College whereas they belonged to another, and, therefore, we ascribed the bad practice to students of the wrong college. This ought not to have been done, for we ought to have taken the piece into our own hand and read it with care as we went, and so should have shunned the blunder. We remember, however, that, when a boy, we heard it said that the Carpenter who made a mistake in laying out his work, but made discovery of it before an error discovered it, was to be acquitted by his partners. Some shrews had been struck off containing our blunder, when, on running our eye over the paper, we were as much astonished at what we had said as any of our readers must afterwards have been, and immediately stopped the press and altered the article to suit the facts.

It is proper just to remark here that with both the Colleges implicated and their different localities we have been for many years familiarly acquainted, and should have detected the error in a moment, if we had stopped long enough to read the article, instead of relying on our friend for the information on which we founded our remarks; and, as we have now the very last opportunity, we remark that a thousand errors would easily be avoided, if no man would allow himself to do more than one thing at a time, whatever may be the pressure of the circumstances in which he is placed.

The following are the facts, as we then stated them, which we insert for the benefit of those to whom the first sheets of the paper referred to, were sent.

"Remarks by Ed. Reflector.—The Columbia College, at New York is an Episcopal Institution, and we take the liberty to say that, if the above statement is true, those 'students' ought to be taught better manners. The President will do well to enforce salutary discipline. To trifle on such an occasion, is most shameful. We suppose, however, they are chiefly Sons of 'Glorious Nabobs,' and may act as they please."

The following is the sentence which occasioned the foregoing remarks.

"The conduct of the students of Columbia College, was a subject of general reprehension. They exhibited during the entire solemnities most unbecoming and disgraceful levity."

Boston Obituaries of Harrison.

Funeral respects were paid to the memory of the deceased President, on Tuesday, 20th inst., when Hon. Rufus Choate delivered an eulogium in Faneuil Hall. We omit all account of the *pageant*, since in our opinion it amounts to very little—so one of those "trifles light as air" with which the living may amuse themselves even at the mouth of a new-closed tomb. But the address of Mr. Choate is not of this character;—its influence will be great for good or ill. Coming from such a man, whom, from the days of our College association with him, we have regarded as one of those splendid intelligences and powerful agents which are to be known and read of all men, and to exert a controlling, directing and impulsive influence on the future destinies of our country, for good or evil. Coming from such a man, the sentiments of the address are of no inconsiderable importance. We are not disposed, however, to comment on any of them at present, though we have read them with great interest. We might, possibly, call in question some of them and approve of others. The following is the closing paragraph.

And now that he has been called to go hence, and leave the high trust which had been committed to his low impotence, it is that sublime and shadowy oration which he is said to have repeated a few days before his death, which seemed to predict the awful lesson, which has now been given, from the month which has passed to the months which are to come—

"Watchman, what of the night? Watchman, what of the night?"

"The watchman said, the morning cometh, and also the night: if ye will inquire, inquire ye, return, come."

Happy if this dreary eclipse in so splendid a morning, should inspire such inquiries in all our statesmen, should change the ambition of public men, should admonish them that all the ends they aim at should be their country's and their God's. Happy if it should sink deep and lie long in the heart of the great mass of the people, on whom directly this affliction is to fall, repressing, if it may be, the mean selfishness of worldly life, teaching sympathy by this seasonable and induced sorrow, and carrying all our thoughts forward to that triumph at which not rulers only, but nations themselves must one day stand. There are times and senses, in which it may be true of a nation as well as of a man, that it is good to be afflicted.—Who knows how much the fall of a hero, the event of a war, a triumphant victory, the tears of a nation in mighty grief, may contribute to that mysterious and varied political discipline, by which at last a living soul is breathed into that nation's giant limbs.

We stand on this spot where the heart of an American must throb with pride and joy. And yet, perhaps you have embellished the glories of even this place, by hanging these emblems of mourning to its pillars, by this dim religious light, you have added to the memories of its ancestral glories.

Williamsburg, Va. April 13, 1841.

Dear Sir:—Your paper directed to the pastor of the African Baptist Church is refused to be taken out of this office.

Yours, &c. Very respectfully,

JESSE COLE, P. M.

We insert this notice from Virginia for two purposes—one, to say that the paper must have been sent by some friend, as we have scrupulously shunned all African Churches, in sending our papers to the South;—another, to let our readers see whether the colored people there enjoy the privilege of reading.

Governor Kinz, and Messrs. Tillgham and Craighton are re-elected almost without opposition.

## For the Christian Reflector.

## Thoughts on the National Fast.

The decease of President Harrison, in so short a period after his induction into office, is an event which is eminently calculated to afford the most impressive lessons of instruction, both to individuals, and to the nation. The first may learn from it the vanity of earthly honors and distinctions, the uncertainty of life, and the importance of living in a state of constant and habitual preparation for the solemn hour of death, and for the retributions of prophecy. To the nation, it speaks in the language of stern warning, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."

It is not a fact that this nation has, both in heart and in conduct, grievously departed from God, and virtually declared itself independent of his government. How have we hated our red brethren, the former owners of this soil? We have introduced among them the elements of the most savage life. We have driven them from their homes, and the graves of their sires, and pursued them with unrelenting cruelty, from forest to forest, as often as the avarice of the pale-faces demanded the combined force of rapine, guile, and bloodshed, from the face of the land, or driven far beyond the dark waters of the Mississippi. "Shall I not visit for these things saith the Lord: and shall not my soul be avenged on such a nation as this?"

Whilst we have been boasting of our liberty, and declaring to the world the self-evident truth, that all men are created free and equal, that have we acted it out in practice? Let the voices of 2,700,000 of our enslaved brethren and sisters answer it. Ask them if they are enjoying the benefits of this liberty—if they are protected in all their rights as citizens—if they are permitted to read God's holy word—if their domestic relations are held sacred and inviolable—in fine, if they are treated as rational and accountable beings?—and one universal cry from the whole South and southwest of our country, will answer, NO.

The cries of the unpaid reapers, have entered into the ears of the Lord of Sabaoth, and he has sent his lightning bolts, already he has brought upon the nation embarrassment and distress, hitherto unparalleled in its past history; yet, like Pharaoh, we have hardened our hearts, and refused to let the people go, that they might serve God.

In the time of distress, instead of humbling ourselves as a nation before God, and confessing and forsaking our sins, we have trusted to an arm of flesh, for the removal of the evils under which we groaned, and vainly hoped that a change in the administration of the government would remove them, while the main causes of them remained in full operation.

God in his wisdom saw fit to suffer this change to take place; and, while the nation was exulting in success, he laid his hand upon the man of their choice, and consigned him to the tomb.

This unexpected event has cast a gloom over the nation, and led the people to serious reflection; and a day of particular mention, except on the solemn and deeply interesting occasion. On that it may be indeed, such a Fast as God has chosen,—"to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free; to break every yoke;" then will it be an acceptable day to the Lord, and we may confidently expect his blessing.

But, on the other hand, if we refuse to confess our sins, or, if we do it partially; if we "tittle-mint and cummum," while we omit "the weightier matters of the law—Judgment, mercy and faith"—if we shut our eyes against crimes of the deepest dye, and close our ears against the cry of the enslaved and oppressed, our sacrifice will be an abomination in the sight of a holy God, and we shall be rising up before him as a nation of fools.

But have we any reason to expect that this fast will be observed in an acceptable manner? We fear that with the great mass of the people, it will not. A writer in the Christian Watchman, in stating the reason why we should humble ourselves before God, can find no national sin, and a day of particular mention, except on the solemn and deeply interesting occasion. On that it may be indeed, such a Fast as God has chosen,—"to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free; to break every yoke;" then will it be an acceptable day to the Lord, and we may confidently expect his blessing.

Nevertheless, our case is not hopeless. There are many watchmen in the land who refuse to bow the knee to Baal, and who will "give the trumpet a certain sound;" that the people may take the alarm; and their hands will be upheld by the prayers of thousands and ten thousands of the friends of the slave.

It is ten righteous men who would have saved Sodom from destruction, may we not hope that the united prayers of this host may prevail with God for the salvation of this guilty nation?

"The fervent effectual prayer of the righteous, availeth much." Oh that every friend of the Savior, and of suffering humanity, may approach the throne of grace on this occasion; and plead with the Father, in behalf of this guilty nation, that He may grant us that "repentance which needeth not to be repented of," and that we may, indeed, be that "happy people whose God is the Lord."

CEPHAS.

## For the Christian Reflector.

Mr. Editor.—As all enterprises and efforts which have for their object the amelioration of the condition of mankind, have a legitimate claim upon your patronage, and as your paper is a powerful agent in the cause of every manly and every womanly effort which may abate the physical and moral evil of intemperance from our land. The extreme of this evil is the effect of misadministration of the government of our own organization.

We are not the only agents who lend their support to their pestilential nuisance, instead of removing it—when the present County Commissioners were candidates for election, they were heralded as patterns of morality—no more drunkenness nor pauperism, were to disgrace nor impoverish the land. But no sooner were their official robes laid by, than they were clothed in the rags of intemperance, and their morality vanished like that of the fox or cat in the fable, and drunkenness patented to the limits of their power. A majority of the same board has been regularly nominated again this season; and professed Temperance Journals have endorsed the nominations. By the union of the liberal of both political parties, one of these candidates has been elevated. And shall we fill the board with the like characters and thus approve the measures which justice and the moral sense condemn? No sir. There is a majority in this county in favor of temperance, and that majority will speak in tones that will be heard, if the electors are satisfied with the candidates who are true and faithful men, and will practice what they profess. The men who were recommended in the last Massachusetts Spy, we are well assured are such men, and will grant no retail licenses in towns where the inhabitants do not approve of them. The names follow.

## Regular Commissioners.

AMIEL JACQUES, Worcester.

CHARLES THURBER, Grafton.

Special Commissioners.

SALEM TORRE, Charlton.

EDMUND CURRIE, Lunenburg.

Mr. Turnbull's Sermon.—We have received a copy of this excellent discourse, of which we copied from the Daily Mail a pretty full account last week. It will do good.

## Slavery, Rum, Theatres, Licentiousness, Murder!!

Read the following and learn one proof more of the fruits of that "delicate" institution and those lovely practices, which must not be spoken against, or must be treated with the most forbearing gentleness!! "What has the North to do with slavery?" The Church must not touch it!!

Fatal Affray in Boston.—An affray took place in Richmond street, in this city, last night, which resulted in the stabbing and probable death of a young man named Charles Reed, a hack-driver in the employment of Mr. John Wright, in Ann street. The circumstances of the case are these.

A Southern bully named William Simmons, came to this city several weeks since, in company with a native of Provincetown, Me., bringing among other emblems of Southern life, a large Bowie knife, with a broad, sharp pointed blade, more than one foot in length. This he flourished about, extensively, boasted much of his feats of valor performed at the South, and threatened to exercise this deadly instrument upon some of our coolblooded Northerners, should occasion present.

His friend and companion from Provincetown induced him to give up the knife, and for some time succeeded in keeping it out of his way, although repeatedly solicited to return it.

Last evening, Simmons said he was going to the Theatre, and must have the knife. After much parleying, he finally obtained it, went off to the Theatre, and staid till a late hour.

There, it is presumed, he got excited with liquor, for upon his return he was unusually boisterous and noisy. He went to the house of Mr. Carlton, a respectable citizen in Richmond street, where he was known, and insulted his wife by his gross conduct and language.

Simmons became exceedingly violent and abusive, and following Mr. Reed into the street, seized him by the shoulder, and a scuffle ensued, during which Simmons drew his Bowie knife and stabbed the unfortunate man in the bowels, literally cutting him open, from side to side, so that the greater portion of his intestines fell out.

It was but a few steps to his boarding house (Mr. Reed's, in Ann street), and by placing his arms across his bowels, he succeeded in reaching that place before he fell.

He was immediately placed on a bed, and physicians were called in.

Simmons was arrested after the affray by the watchmen, and committed. The Bowie knife was found in his possession, dyed in blood.

Mr. Reed is a very quiet, orderly, respectable young man, a native of Boston, universally respected by all who knew him, and whose wife is a more than better known in the neighborhood where he belongs. This affair has created a very painful sensation at the North End.

Mr. Reed lingered until half past 9 o'clock, on Sunday morning, in great agony, when he expired. He retained his senses to the last, and gave a full account of the transaction. He said positively that Simmons was the murderer. A coroner's inquest was held upon the body of young Reed, the next day, and it was found, upon examination, that he had received two severe wounds in his back, in addition to that in his bowels. The jury, after a full examination of the case, decided that the deceased came to his death by wounds inflicted upon him, by William Simmons, wilfully and with malice aforethought; constituting murder in the first degree. The wounds in the back, are considered strong evidence of a wilful and malicious attack.

Simmons was no doubt brought before the Police Court, this forenoon, for examination. When able to stand, he was taken to the County Jail, and officers had gone in pursuit of his companion, (the Provincetown man) whom they intend to retain as a witness.—Mail.

## ARRIVAL OF THE GREAT WESTERN!!!

FOUR DAYS LATER FROM EUROPE.

This Great Western, arrived at New York, between 1 and 2 o'clock, on Saturday afternoon.

This vessel encountered very severe weather, and fell in with large islands of ice. On the 18th inst. 9.15 several small pieces of blowing drift, and engine and at 9.30 into a field of ice extending as far as the eye could reach; at 10.15 succeeded in getting the ship's head to the Eastward, and at 11 got clear of the field. On the 19th and 20th, was completely surrounded by ice.

Among the passengers are Mr. Bates, managing partner of the firm of Baring, Brothers & Co., with his lady, and a party of friends; also Isaac Davis, Esq. of Worcester, Professor Wayland, Joseph Haul, Esq. lady and daughter, Miss Jaudon, &c.

The President had not arrived on the 8th. She was 27 days out. It is feared she is lost.

There was no additional excitement in regard to the imprisonment of the *Leopold*.

The political news is not important either in England or on the Continent, and the arrival gives us, indeed, no news of interest.

Public opinion seemed to have settled down with the late peace with this country will continue uninterrupted, and the papers are chiefly discussing other subjects.

The editor of the Davenport Independent, states that he has been favored with an extract of a letter from Captain Drew, in which Capt. D. states positively that McLeod, who is now awaiting trial at Leavenworth, was not one of the party engaged in the capture of the *Caroline*.

Paris, April 5. It is certain that M. Guize has offered the mediation of France to terminate the difference existing between Great Britain and the United States.

This report of mediation seems to have been founded only upon a Paris letter in the London Globe.

Cape of Good Hope papers of the 17th of January announce the destruction by fire, of the brig *Australia*, from Danube, about 600 miles to the westward of the Cape. The captain and crew escaped in the boats.

ROBERT AT WINDSOR CASTLE. The party suspected of being concerned in the depredations of plate at Windsor Castle, has been apprehended.—His name is Richard Lovegrove, and it is stated that he has made some extraordinary disclosures, tending to implicate other parties in the well planned system of depredation which must have been long pursued at the Castle.

To Correspondents.

We have received several communications too late for insertion this week.

MANY OF OUR SUBSCRIBERS will have a convenient opportunity to forward money to us at New York next week. We very much need every dollar.

New Post Office. A Post Office has been established at Fisherville, Windham Co. Conn.; William Fisher, Jr. Post Master.

"A Bad Man."

The Herald and Journal advertises "a bad man" who calls himself "John Lee, Jesse Lee, Oregon missionary," &c., and claims to be "a Methodist minister." He is supposed to be now in Massachusetts.

## Ordination.

The Rev. Solomon Clark was ordained pastor of the Orthodox Church in Peterham on the 14th inst. Sermon by Rev. Dr. Tyler of East Windsor, Conn.

Recognition.—The recognition of the Rev. Roderic EVERETT PATTON, as pastor of the First Baptist Church, Providence, took place on Thursday, 15 inst.

Anniversaries in New York.

THE AMERICAN BAPTIST ANTI-SLAVERY CONVENTION will meet on Tuesday, May 4, in the Mac Douglas St. Bapt. Meeting House, 2 o'clock, P. M.

